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# THE CHURCH AND THE WORLD

## MISSIONS

### **Winning the Soul of Latin America**

The only way to win the soul of Latin America or of any other country is to approach that country from the common level of mutual respect, instead of attempting to descend upon it from the superior heights of condescension. This is a much-needed lesson which Clayton Sedgwick Cooper tries to impress upon the North American public in the July number of the *Homiletic Review*.

The only road to mutual respect is through a knowledge which goes deeper than the superficialities which strike the senses. No one can understand South America who does not understand something of the thought and purposes of Spain and Portugal, from which these people inherited their civilization. "Spain for its part is a great detached fragment of Africa, and the Spaniard is the firstborn child of the ancient white North African, now widely regarded as the parent of the largest element in the population of Europe." One is therefore struck at once with the orientalism of the South Americans. We are therefore brought into touch with a civilization antipodal to that known in the United States, but which on that very account is complementary to our own, just as the North Pole is to the South. How wholesome for our commercialism is this pronouncement of a Spanish critic: "The grandest enterprises are those in which money has no part and the cost falls entirely on the brain and heart."

We must come to know the people as they are, a highly cultivated and sensitive race at the top of their society, with little or no middle class as yet; while below lie the great populations, still more or less ignorant, with little knowledge of us, and politically without a voice. We must understand that this is a proud people,

inheriting chivalric and European ideas regarding their homes, their women and their deportment. We must learn that only men who can get quickly the points of view of other people should be sent there.

Untold harm has been done in the past by narrow provincialism and superciliousness on the part of North Americans, adverse criticism, and general contempt of those who happen to be of darker color than we are. Only on the basis of equality, not theoretical but real, can we hope to win the Latin-American.

### **The Farmer Missionary of India**

Is the missionary's task to minister or to make proselytes? Sam Higginbottom chose the former task, and the story of this man's career in the *World Outlook* reads like a novel. He has succeeded in digging romance out of the soil. While engaged as a teacher of economics in a college in India, he came to the conviction that the chief factor underlying the social, moral, and spiritual problems of that densely populated country was the economic problem of inferior agricultural production. The farmers of India were desolately poor. All their worldly possessions would not be worth more than five dollars. In one decade there were thirteen million deaths from famine. How could self-supporting and self-respecting Christian churches be the outgrowth of such conditions as these?

He persuaded his mission to send him home to study agriculture, and he took his degree at Ohio State University, specializing in animal husbandry. With this technical knowledge, two companions, and twenty-five thousand dollars in cash he started back to India, where a farm of two hundred and seventy-five acres had been

secured for him. These small beginnings have become a mighty institution, comprising agricultural college, experimental station, and model farm, with pilgrims on a new mission flocking to it from all over the country, in order that they also may learn the secret of this man's success.

The reason of this institution's popularity is that it has proven its worth in the land. He has introduced modern machinery and proven that the cost of operation is only one-third of that of manual labor, in spite of the cheapness of such in India. He has succeeded in raising thirty bushels of wheat to the acre where they were only able to obtain six or eight; his sheep grow four times as much wool as theirs and the wool sells for twice as much. The ox is the Indian farmer's only source of power. When famine comes these animals die by the thousands and the farmers are left helpless. What could be done to prevent this? Not only must better crops be raised, but the crops must be preserved. The Indian farmer knew nothing of building a silo up in the air, but he did know how to dig a well. Consequently they were taught to dig their silos, into which fodder of all kinds, even roadside weeds, are now packed away, and when drought comes the animals are not left to starve. Higginbottom is doing for India what Joseph did for Egypt; he is teaching them to so husband the resources of the years of plenty that they may be able to survive the years of famine.

#### **A Forward Move in Co-operation**

Our foreign churches are leading the way in the movement toward closer Christian co-operation. The June number of the *Chinese Record* brings the significant news of the organization of the General Assembly of the Presbyterian church of China, after several years of negotiations and preliminary proceedings. The number of bodies holding essentially the Presbyterian faith and polity and affiliating now in this

general communion is ten, four of these being supported by American boards and six by societies of the British Empire.

Three somewhat serious difficulties were encountered in the negotiations for union: (1) China's great distances and imperfect means of communication, which it is hoped to overcome by raising a permanent fund to subsidize the traveling expenses; (2) the numerous Chinese dialects which would necessitate at least a bilingual assembly; it is hoped that this difficulty will eventually be remedied by the increasing use of the Mandarin dialect and of the English language; (3) the considerable difference of opinion as to the extent of the powers which may wisely be conferred upon such a General Assembly; this consideration, it is urged in reply, is in reality an incentive to the early consummation of the Union, in order that a practical problem of this nature may be solved in the actual working of the scheme before the different bodies grow more set in their respective ways. In order to preserve flexibility for the time being and facilitate future modification both in polity and in creedal basis, if such be deemed advisable, the Assembly just organized is recognized as "provisional," and an Executive Commission has been instructed to more thoroughly canvass the situation.

Nor is the movement likely to stop here. The Congregational churches of the London Mission and of the American Board, in response to a cordial invitation, have entered into negotiations looking toward the formation of a preliminary council which might prepare the way for the organic union of the total one hundred thousand communicants on terms agreeable to all concerned.

#### **The Appeal of Christianity to the Chinese Mind**

It is seldom that we have the privilege of following the native mind as it looks in

analytically upon itself and then out upon the propaganda of Christian missions and tries to evaluate the latter in terms of the former. This has been attempted in two recent numbers of the *Chinese Recorder*, by Professor T. C. Chao, M.A., B.D., of Soochow University. His conclusions are well worth quoting:

As the Chinese mind is dogmatic, Christianity makes a rational or philosophical appeal which at once emancipates it from dogmatism and leads it on to larger worlds of thought. As the Chinese mind is utilitarian, Christianity makes the practical appeal which ennobles China's pragmatism and elevates her into the task of working out practically the loftiest of personal and social ideals. As the Chinese mind is conservative and formalistic, Christianity makes the social appeal showing that by social progress, rather than by a petrification of social institutions, it can effect a thoroughgoing social regeneration which will place China among the great powers of the world. As the Chinese mind is ethically conditioned in its thinking, Christianity makes the ethical appeal and presents a moral system and life, which will at once fulfil the requirements of Chinese ethics and provide a perfect ideal and an adequate power for moral living. As the Chinese mind is particularistic, Christianity makes the humanistic appeal and lays emphasis upon the unity of mankind, in needs, interests, aspirations, and destiny. And

finally, as the Chinese mind misapprehends the nature of religion, Christianity makes its most vital appeal, the religious appeal, which is not only rational but also complete in that it furnishes the ground, in its fact of incarnation, for the fellowship between the finite and the infinite, between God and mankind. In these appeals we see numerous points of contact between Christian thought and life and Chinese thought and life.

### **Big Sisters to Our Little Brothers of the South**

According to Bishop Oldham, in the *World Outlook*, the Monroe Doctrine is as odious to the republics of South America as it is to Germany, and will in no way facilitate the missionary's task.

Happy in our self-confidence, we rather enjoyed the pose of playing big sister to the "little brother republics." It made a good picture—Brazil, the Argentine, and the rest as shy youngsters peeping out warily from the folds of a matronly Liberty's flowing gown. But our neighbors did not appreciate the theme of this picture. And they are glad that at last the Monroe Doctrine is melting away and a Pan-American Doctrine is taking shape. They welcome the growing bonds that will unify the Americas, join them as equals. Less of the spirit of protection of the weak by the strong. More of the spirit of brotherhood.

## **RELIGIOUS EDUCATION**

### **The Socialization of Education**

The conception of the essential unity of the mind, says Albert B. Cunningham, is destined to be of large service to religious education. Under the old psychology the mind was supposed to have about as many divisions as it had functions to perform. There was a faculty for this and a faculty for that; and if one wanted to be religious he exercised his religious faculty without bothering in the least, say, his faculty for mathematics.

But we have swung far away from this conception today. We look upon the mind

as a unit; and as a unit it functions, no matter what its object. The value of this conception for religious education resides in that we are enabled to transfer over into religious education the pedagogical principles of secular instruction. The boy brings the same mind to Sunday school that he uses in the public school.

We get near the real purpose of education when we say that it really is *life* itself. Morally and religiously then we must make the Sunday school *life itself*. That is, we must provide moral and religious situations differing in no wise, save in degree, from